

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840

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The Prophet Joseph Smith

*The Articles of Faith Were His Answer*

(See article page 370)

## THE FUNDAMENTALS OF THE GOSPEL

By ELDER NEPHI L. MORRIS

**W**E believe that the first principles and ordinances of the Gospel are, First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost. (Fourth Article of Faith.)

The first principle of the Gospel is faith in Jesus Christ as the Son of God and the Saviour of men. Without faith man would not be impelled to seek divine favour or strive for harmony with the divine will. Without faith man would be devoid of spiritual incentive and purpose. Faith is a spur to spiritual exercise, and inspiration to works of righteousness. It is the initial factor in spiritual life, and leads directly to the door that opens to acquaintanceship with God and increasing knowledge of His laws.

### A Prophet's Reply

Editor of the *Chicago Democrat* and a friend of Joseph Smith, John Wentworth in 1842 requested of the Prophet a brief statement of the history and doctrine of the Mormon Church. The Prophet's reply was a concise historical summary of the Church and the Thirteen Articles of Faith.

In this discourse (one of a series of radio talks by the author) Elder Nephi L. Morris, who served as president of the London district in 1893-5, and who since has become a leader in the Church and author of *Prophecies of Joseph Smith*, gives an illuminating treatise on the Fourth Article of Faith, in which the Prophet listed the fundamental principles of the Gospel.

When one is moved by the urge of faith, the first step is taken in holy living, and companionship with Deity. This is the avenue of approach to the Kingdom of God—"Thy kingdom come, thy will be done on earth as it is in heaven." Men of faith will seek the Lord in prayer and in righteous living. Faith is the progressive factor in the growth and development of the spiritual life. It grows by exercise even as a grain of mustard seed, so small at first as to be barely perceptible, but in its full development it becomes so great a power as to be able to remove mountains of obstacles that may stand in the way of the soul's advancement. It becomes the means by which human weaknesses may be overcome and assures its possessor ultimate victory over every form of evil. It is the power of God unto salvation when in harmonious operation with the Gospel. The virtue

and all-conquering power of faith has been taught in all ages by the prophets and apostles of all dispensations, as well as by the Lord Himself.

Repentance is the natural child of faith. When a person becomes convinced that God lives, he intuitively feels the need of guidance by which his life may be brought into harmony with the divine will. The mere contemplation of God, and His holiness, awakens in a person a consciousness of his own unworthiness, and he strives for reconciliation with God. Repentance is a desire, resolved into a firm determination, by the grace of God, to forsake sin. "Repent ye, Repent ye," has been the universal

ery of the prophets from Adam and Noah, to John the Baptist. Listen to the pleadings of the great Isaiah :

Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon. (Isaiah 55 : 6, 7.)

The ordinance of regeneration and purification is that of baptism. It was a sacrament of the old Jewish church, by which the "proselyte of the gate" was received into the Jewish fold. When such a convert had been immersed in water, it was said of him "He has been born again ; he is become a Jew." The preaching of baptism by John on the banks of the Jordan was no innovation, for the Jews came to him in great numbers, acknowledging his authority, and the orthodoxy of the ordinance. Some did not, however, satisfy him with the sincerity of their repentance, and he scathingly reprov'd them and withheld the administration of the ordinance. Jesus gave most practical approval to the beautiful ordinance by submitting to John's baptism, with these words, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." His baptism was followed by a divine manifestation which stamped the seal of supreme approval upon the administration of the Baptist, and upon the sacred ordinance he administered. And Jesus, in turn, taught His disciples to baptize others, and in His great last commandment to the apostles, He told them to go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

**T**HE ordinance of baptism is to be administered first of all by some duly authorized person. Second, it may only be administered to those who have confessed faith in God, and are sincerely repentant. This of necessity precludes the baptism of infants, for the reason that, because of their innocence, they are without sin. And even if they were sinful, their mental capacity is not capable of understanding the meaning of faith and repentance.

The mode of administering the ordinance of baptism is by immersion. We could cite innumerable texts to conclusively prove this statement. We can relate the manner of baptizing Christians in the first and second centuries of the Christian era, but none of these would satisfy the great majority of the Christian sects which have fallen into the perverted practice of baptizing by sprinkling and pouring. Some few churches do immerse. The Roman Catholic church gives approval to immersion as one of the three acceptable modes of administering this sacrament. Is it not a strange thing that the dignified and enlightened and well-meaning ministry of nearly all Christian churches should have such a misconception of the first ordinance of the Church? It is only equaled by the same churches hotly disputing through the centuries over the damnation of infants. And what furious fun infidels have had in deriding this indefensible doctrine and properly holding the churches up to ridicule! Surely the Church of Christ, to whom the Comforter was promised eternally, should know what is right and what is wrong with respect to these simple ordinances and the principles of the

*(Continued on page 380)*



## IN AN AGE OF SPEED

## Records Tell a Story of "Run and not be Weary"

SCROLLED on a vast tablet of miles of salt near Salt Lake City is a record that has become the cynosure of the speed world in a speed age.

In different languages all over the globe people are talking about the Utah salt beds and the sparkling speed marks that have been written with wheels on their sparkling surface. Those records have hurled a challenge before the motoring world. When a man travels an average of better than 127 miles per hour for 24 continuous hours in a motor car the feat is bound to attract attention.

Here in Britain the monarchs of the speedway have caught sight of the exploits on this saline tableland which was unheard of five years ago, and leaders in British racing are planning for record attempts in Utah, if London's large newspapers are correctly informed.

Included among the men of speed who have been attracted by the records on the salt beds is Sir Malcolm Campbell, who holds the world's land speed record of 276.816 miles per hour, which he established this spring on the sands of Daytona Beach, Florida.

Excerpts from current articles bespeak the interest in the salt flats:

"Mr. John Cobb, one of our greatest track motor-racing drivers, is shortly to start for the great desert of salt in Utah, U. S. A., with his 500 h.p. 100 per cent British-made Napier Railton car. He will attempt to wrest from the United States the world's twelve-hour speed record. . . .

"The salt beds of Utah are likely to become in the future the world's speed battle ground for racing cars. Cobb and his expedition will be followed by Sir Malcolm Campbell later in the year, and also by George Eyston and possibly Freddie Dixon.

"Campbell is to attempt to exceed his own records for the mile and kilometre. Dixon is preparing to beat Campbell with the reconstructed Silver Bullet (formerly Kay Don's car). George Eyston is out for the same records as John Cobb. . . ." (*Daily Express*.)

". . . and while Sir Malcolm Campbell says, 'I cannot say where I am proposing to make my new record,' in all probability he will take the Bluebird to Utah. . . ." (*Daily Mail*.)

"Norman L. (Wizard) Smith, Australian champion, is planning to beat Campbell's record over these same (salt) beds in a speed monster of his own design and powered by a Schneider air trophy engine loaned by the British government." (*Deseret News*.)

But who is this man who has emblazoned the name of Utah and the salt beds so prominently before the motoring world? How has he done it? Where has he collected the power and stamina to establish these seemingly inhuman records. (He holds 77 world, international and American automobile records.)

Answers to these questions might be found one evening in the meeting hall of a Latter-day Saint ward in Salt Lake City where a group of Boy Scouts, or perhaps M Men, will be absorbing the words of a shy, sun-tanned, dark-haired gentleman. They will be listening to his first-hand story, punctuated with hidden wit, of how he remained at the wheel for 24 gruelling hours last summer, turning out through day and night the records that have called the attention of thousands of people.

That man is Ab Jenkins, a Latter-day Saint, and he will be telling them that those records came through observing the Word of Wisdom. Jenkins gave the recipe to his success after finishing one of his record runs, when asked: "To what do you attribute your iron nerves and remarkable endurance?" He replied: "To the fact that I do not use tobacco or liquor. I have never in my life tasted whisky, wine or beer, nor used tobacco in any form."

This man who has nerves of steel, eyes like a falcon's and the energy and stamina of a machine first learned the "strength of being clean" as a timid boy in the Sunday School class of the Fifteenth ward, one of the oldest wards of the Church in Salt Lake City. Then he learned the fundamentals of the revelation given to the Prophet Joseph Smith in 1833, a revelation given when motor cars were unheard of. That is why he takes the time from his busy life to bear testimony to Latter-day Saint youth that there is power in abstaining from the use of strong drink and tobacco.

**T**HOSE first lessons made an indelible impression on the boy Ab. The companions of his youth relate how as a lad full of vigour and vitality he offered to fight anyone who attempted to induce him to drink or smoke.

Jenkins did not become a world champion in a day. He always kept himself in condition with physical exercises and athletic competition. Although he worked in the paint shops of a railroad yard, he found time to win contests in lifting weights, twisting, distance running, bicycle and motorcycle racing. Whenever an event called for endurance and nerve he was ahead. He was a champion of clean living as well as athletic prowess. Like Daniel of old he saw power in abstinence.

It is said that Jenkins as a boy could out-run four or five lads running in relays.

Those same steel nerves, tempered and tuned with healthful habits, have brought Jenkins to the front ranks of speed. Spectators marveled as they watched his high-powered car circle around and around the ten-mile course on the salt beds with the regularity of a clock. Picture the vast sea of glaring salt, bordered by bald mountains, and in a mirage this robot of the road sending his charger of metal on. In the scorching rays of a desert sun, in almost blinding gales that beat stalactites of salt onto his machine, and in the darkness of the night when only torches marked the course the race car roared on for 24 hours, with the "Mormon Marvel" at the controls, never sleeping or eating and deafened by the hum of the motor. He was making a record with every endurance-taxing lap over that floor of salt, four feet thick and as smooth and white as a linen-covered table.

For three years Jenkins has been racing on the salt beds, and is now preparing for a renewed assault on the records this summer.

Jenkins is not a speaker and is a man of few words, but every day his accomplishments preach a silent sermon of the Word of Wisdom. Everywhere he goes he is known and respected as a quiet, smiling Mormon whose records are his mouthpiece and whose abstaining habits are a testimony of Latter-day Saint teachings. He is the personification of "run and not be weary."—  
WENDELL J. ASHTON.

## A WORD OF CHEER

*By Professor John Hilton*

[EDITOR'S NOTE: *This article is reprinted here through the kind permission of the Listener magazine, in which it recently appeared as a speech given by Professor John Hilton of Cambridge university over the facilities of the B. B. C. Readers of the Millennial Star will find interest in this authoritative account of the economic recovery in Great Britain.*]

**W**ERE on the road to recovery. I can't see anything within our own boundaries that can check for long our restoration to full industrial health. I don't see anything in the world at large that can smash the process of recovery, except wars and rumours of wars.

It really looks as though even the politicians of the world, all doing their worst, won't be able to pour sand into the bearings fast enough to stop the improvement; and that's saying something. There's no cause for shouting while we still have two million unemployed. But it really is something that there are more people at work today in British industry than there were in the spring of 1929 just before the world slump broke in upon us. What has happened is that we have recovered the 1929 level of business activity. We have not only recovered it; we have improved on it. British industry is turning out more stuff today than it did before the slump, a good deal more. In spite of improved machinery and labour-saving and speeding up it is employing more people today than it did before the slump. What it hasn't yet done is to make such additional openings as to absorb the old million unemployed and the additional million due to the growth of the working population. But a hundred and twenty thousand extra in work in the course of the three weeks between March 25 and April 15 isn't bad.

It's got nothing to do with Jubilee preparations. A month ago the oncoming Jubilee hadn't made very much stir. And it isn't a spurt in just one or two industries; the remarkable thing about it is that it is spread fairly widely over a great many industries. And, still more remarkable, the improvement isn't confined to industries working for the home market like building, tailoring, shop-keeping, and printing; it also shows itself in some of the great export trades like cotton, coal-mining and ship-building. Furthermore, it isn't a local improvement, it spreads fairly evenly over the whole country.

But take care now. I'm always half afraid to dwell on news of this kind lest it should do more harm in some quarters than good in others. To unemployed men I want to say: Don't let the feeling get hold of you that this state of things is going to go on for ever. It isn't. Don't let it weigh on you to your harm. Keep your spirits up. Make the best of this leisure that a faulty, war-poisoned, economic civilisation has forced on you. Take advantage of anything that will help you to keep your hand in, and your heart and mind in good fettle.

To those who are not unemployed I have something quite

different to say. Don't think that because 120,000 have gone back into work inside three weeks that there is no more need to bother about unemployment and the unemployed. That's the danger of a bit of good news; it may incline people to say, "All's right now. No more need to bother." There's every need to bother. There are men (aye, and women, too) who, when they came out of a job, were as good workers as you could find in a day's walk; but who by now have got so much older, so much wearier, so much out of practice, so much out of the running, that they haven't much chance of any one of the next million jobs that may open out in British industry. . . . Remember these men, and their wives and their children.

## AUXILIARY GUIDE FOR JULY

### GENEALOGICAL DEPARTMENT

#### CLASSWORK

*Second Week in July.* "Relationship." Scratchpaper and pencils will suffice to perform the laboratory problem. A Relationship Chart which is contained in the back of the Lesson Manual and in the *Handbook of Genealogy and Temple Work*, should be available for reference in the class.

*Fourth Week in July.* "The Temple Sheet." The text is important in this lesson. It should be read carefully and emphasis should be placed on making out One Family Group Records and Pedigree Charts before any Temple Sheets are used. Bring single or group pictures of your family, paste, stiff paper for mounting either from the Book of Remembrance or from your stock of white paper, and the One Family Record Sheet of your own family.—CONWAY A. ASHTON, Genealogical Supervisor.

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## SUNDAY SCHOOL

### SACRAMENT GEM FOR JULY

We'll sing all hail to Jesus' name  
And praise and honour give  
To Him who bled on Calvary's hill,  
And died that we might live.

#### GOSPEL DOCTRINE—LESSON OBJECTIVES

*July 7th.* Objective: To show that the Master gave us a perfect example of true humility, and that it is impossible to serve Him without the cultivation of this virtue. Twenty-seven questions to develop the lesson are given in the *Instructor*.

*July 14th.* Objective: To show that true humility leads to repentance which opens the way to exaltation. Twenty-two questions and problems are given in the *Instructor*.

*July 21st.* Objective: To show that the Master gave us in His life a perfect example of courage, and that only those who cultivate that kind of courage can serve Him. Twenty questions and problems are given in the *Instructor*.

*July 28th.* This Sunday is left open to permit class to catch up with lessons lost on account of Conference or some other occasion.

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THURSDAY, JUNE 13, 1935

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## EDITORIAL

### "A WORD OF CHEER"

**E**LSEWHERE under this title we publish in this issue of the *Millennial Star* a brief statement by Professor John Hilton of Cambridge University, which begins with the cheery words, "We're on the road to recovery." These words carry the same glad message that was conveyed a few weeks ago in a speech of the Chancellor of the Exchequer. But the Chancellor is a politician, having vital self-interest in recovery, while the Professor is a recognized authority of high standing in the field in which he writes. The fact that the politician and the scholar agree gives additional weight to their testimony, and furnishes reliable news that will be gladly received. In these times perhaps no news is more generally happily received than news that peace and security, personal as well as national, are becoming more firmly rooted.

And so again the *Star* congratulates Britain that its economic road is definitely leading out of the dark valley of the depression. In fact, it appears that Britain is much farther along this road than any other first class nation. This proves that "confidence" is an essential factor in economic recovery. For the conditions that inspire confidence are more favourable here than elsewhere. The King's Jubilee celebrations gave indisputable evidence of this fact. The world saw that the British empire is more closely knit together than ever before.

Particularly in Britain is this testimony inspiring. There are no threatening internal breakers. Stability appears as the outstanding feature of the country. Freedom from threatening radicalism, well-considered economic plans of progressive development and an evident desire of all classes to pull together, a progress actively supported by a very sympathetic and beloved royal family, all contribute to make Britain the freest, the most stable, and the most progressive of the big nations. May this manifest improvement continue without any set-backs!

But the truth is that though the progress made may be relatively satisfactory it could be much more rapid. How so? By putting more Christianity into recovery methods. Then why does the church not do this, we have been asked. (The word church here refers to ecclesiastical organizations.) The answer is that this is not the function of the church but of the civil government, the functions of which the church cannot rightfully usurp.



It can only teach principles. This it does to individuals, but it cannot control (at least should not) the actions and conduct even of individuals, much less those of the government. If a government applies the social teachings of Jesus in its policies, well and good. If the people were all genuine Christians in practice then governmental policies would naturally be real Christian policies, for the policies would reflect the views and aspirations of those who made them—true Christians.

So we again enunciate the great truth that the Gospel can bring peace, security and happiness to this distressed world. Obviously this can be done, however, only by the full observance of the social teachings of the Master.

Now what can we as Church members do to establish national peace and security? Perhaps not much. Our numbers are few and scattered and our influence small. Yet we have covenanted to live the Gospel. And if we keep our covenants the world will be better by the fact that we live, and further, we will be doing our duty—be living up to our privileges. Under these circumstances we will stand blameless before our God. And this is the important thing for us. May we never lose sight of this great truth! Herein lies encouragement. From this truth strength "to carry on" may be derived. Nowhere do we find in the revealed word any support for believing that the world will be genuinely converted to the Gospel this side of the Millennium. But this fact does not in the least degree relieve us individually of the duty of carrying on and of making life sweet, wholesome and joyous by the willing obedience we render to the teachings of the Master.—JOSEPH F. MERRILL.

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## A PERFECT ORGANIZATION

**A** CAREFUL analysis of the organization of the Church reveals the fact that it embodies all the strength of a strong central government, and every virtue and necessary safeguard of a democracy. 1. It has the authority of Priesthood without the vice of priestcraft, every worthy man being entitled to a place and a voice in the governing quorums. 2. It offers a system of education, universal and free in its application, the safety valve, and the very heart and strength of a true democracy. 3. It offers a judicial system that extends justice and equal privileges to all alike, applicable to the poor and the millionaire. 4. In its ecclesiastical groupings, efficiency and progress are enhanced because every local group attends to its own affairs, and yet each is so closely united with the central government that every mode of procedure proved useful and beneficial to the people can be adopted without delay for the good of the entire group.

Truly from the standpoint of enhancing efficiency and progress the Church of Christ has that form of government for which the nations today are seeking.

This is because it is patterned after that order which Christ Himself established.—PRESIDENT DAVID O. MCKAY.

## SUNDAY SCHOOL

*(Concluded from page 375)*

## GOSPEL MESSAGES—LESSON SUGGESTIONS

*July 7th.* Religion and Society. Think about the title of the lesson! What things should be included in a perfect social order? In our present society do people as a rule do what they like, or what they are best fitted for by way of a vocation, or do they take what is nearest? What would you suggest for a better social order?

*July 14th.* Divisions of society. See the *Instructor*.

## NEW TESTAMENT—LESSON OBJECTIVES

*June 30th.* Answers to Review questions are given in the *Instructor*.

*July 7th.* Objective: To teach that those who follow Jesus and obey His teachings may have the knowledge of the divinity of Christ's mission direct from God.

*July 14th.* Objective: To teach that our love for God is shown by our service to God through our acts in behalf of our fellows who may need our help and encouragement.

*July 21st.* Objective: To teach that Jesus has power over all the elements and natural conditions, and His power over death has made the resurrection sure for all of us.

*July 28th.* Open for missed lessons or special project.

## CHURCH HISTORY—OBJECTIVES AND APPLICATIONS

*July 7th.* Objective: To help pupils appreciate the wonderful courage and faith of the Handcart companies. Application: If our daily lives could resemble those of the first handcart companies, "start early and keep moving," we should not stand many steps behind the leaders, when the race of life is over.

*July 14th.* Objective: To appreciate the even greater hardships of the Martin company of Handcart Pioneers. Application: In what ways is the Gospel asking you to be Pioneers today.

*July 21st.* Objective: To learn of far-reaching effects of the good actions of the Pioneers. Applications: The teacher in this lesson might try to find what problems are beginning to puzzle even these young people in their understanding of Church beliefs.

*July 28th.* Objective: If one keeps the faith the Lord will do His share to aid. Application: Let the students see that whenever God's chosen people have done their utmost to aid themselves and gain success, that He has always come to their aid, saving them from perils in a marvellous manner. See if students can give examples.

## PRIMARY DEPARTMENT—LESSON OBJECTIVES

*July 7th.* Objective: Implicit faith in God brings great blessings to His people. Memory Gem: "The Lord is my strength and song." *Picture:* "The Crossing of the Red Sea." Point of contact: Teacher should bring to class a pan of water. Have the children make experiments with the water, trying to divide it. Use some object to cut the water in two. See what happens. Hold it back one side with your hands. Is it possible? Try blowing it back. That helps some. Lead the children to see that it is not humanly possible to part a body of water. Do you think it could ever be done? Who could do it? Application: Who has more power than any human being on earth? Who has more strength?

*July 14th.* Objective: Our physical necessities such as food and drink are the gift of a loving Father.

*July 21st.* Review lessons starting with the baby Moses in the river, saved by God, and follow his life, showing the mighty purpose for which he was saved.

*July 28th.* Objective: Lasting happiness comes through obeying the law of God.

#### KINDERGARTEN—LESSON SUGGESTIONS

*July 7th.* Review of previous month's lessons.

*July 14th.* Lesson 12. "Thy Faith Hath Made Thee Whole." Follow the suggestions of the *Instructor*.

*July 21st.* Lesson 33. "Jesus Heals the Centurion's Servant." See the story and the Rest Exercise in the *Instructor*.

*July 28th.* Lesson 35. "The Blind Beggar." (Lesson 34 may be used to supplement Lesson 33 if desired.) Tell the story of how President Joseph F. Smith asked Heavenly Father to bless a little blind boy, and the little boy was healed. See the *Instructor*.

**SUPERINTENDENTS:** Read the article, "Something's Going to Happen," page 191 in the May *Instructor*. Assist teachers of the younger classes to organize out-of-doors activities on these beautiful days. A ramble or picnic for the whole school, or for a single class will make for solidarity in the Sunday School.

Has every class in your school access to the *Instructor*? If not, why not subscribe together, each officer and teacher paying part of the price? Then each may have his material copied out each month.—THE BRITISH MISSION SUNDAY SCHOOL BOARD, CONWAY A. ASHTON, Superintendent.

### NEWS OF THE CHURCH IN THE WORLD

**Elected** recently to an associate membership in the Philosophical Society of Great Britain, or the Victoria Institute, President Joseph F. Merrill is the fifth member of the Church of Jesus Christ of Latter-day Saints to receive this high honour. Dr. James E. Talmage, Dr. John A. Widtsoe and Elder Joseph Fielding Smith of the Council of Twelve and Dr. Franklin S. Harris, president of the Brigham Young university, have been honoured by this leading society in the past. Sir Ambrose Fleming, the noted physicist, is president of the Society, whose aim is to defend the revealed truth of the Holy Scriptures.

President Merrill, who is listed in *Who's Who in America*, biographical dictionary of notable living men and women in the United States, holds Doctor of Philosophy and Doctor of Science degrees, his scientific field of study being electro-physics.

**Sir Josiah Stamp**, distinguished British economist and railway official, and his wife were recent visitors in Salt Lake City, attending the Tabernacle organ recital and

visiting President Franklin S. Harris of the Brigham Young university in Provo. Sir Josiah is chairman of the London, Midland and Scottish railway, and president of the executive; a director of the Bank of England, and a member of the Economic Advisory Council.

**Adjudged** the outstanding feminine singer in the solo championship competition of the National Festival of Song held under the auspices of the Conservative Musical Union in London on May 25th, Sister Muriel Hunter of Coventry was awarded a silver loving cup by Mrs. Stanley Baldwin, president of the union. The trophy was symbolic of second place in the competition, which was open to all England. A gentleman won first place. A member of Nuneaton branch, Sister Hunter is daughter of Brother George Hunter, first counsellor in the Birmingham district presidency.

**Hawaiian Bee-Hive Girls** have prepared a June conference display, including exhibits of Lauhala weaving, quilting, baby layettes, furnishings for bedrooms and cooking.



## PRIMARY ASSOCIATION

ENTHUSIASM is contagious. Especially is this apparent in the Primary organization with its boundless opportunities for serving the children. The enthusiastic spirit of the teachers who carry the programme into action is the "fountain head" of all that marks the success of their earnest and untiring efforts. What an achievement for us as teachers shall be realized, if we can aid in the implanting in the mind and heart of the child an assurance of God's real existence, a feeling that God can and will direct, a confidence that when God's directions are followed, life is peaceful, happy, and more surely successful.

In order to accomplish this purpose the teacher must be well prepared with all lessons that the objective will be a live and active force, powerful enough to motivate the feelings and desires of the child.

We are pleased at this time to be able to inform you that pins for Bluebirds and Seagulls are now for sale at the Mission Office. The Bluebird pin is eight pence; the Seagull pin, one shilling.—EDNA G. CLAYTON, Home Builder Adviser.

## THE FUNDAMENTALS OF THE GOSPEL

*(Concluded from page 371)*

Christian faith. How strikingly different is it in the case of the Church of Jesus Christ of Latter-day Saints!

We all know the story of Joseph Smith and Oliver Cowdery going unto the Lord in prayer and asking for understanding concerning baptism. As if to set the world right on this initiatory ordinance of the Church, John the Baptist appeared to these two young men and told them to baptize each other "by immersion for the remission of their sins." So far as the Latter-day Saints are concerned, with respect to this subject, all doubts disappear, because by the light of revelation this knowledge has come to the Church. In this way, God has restored to the earth the proper form of the first ordinance of His Church, which the prophets of old predicted would be perverted or "changed."

Baptism is a dual ordinance. In the preparatory gospel which John taught, it was limited to immersion in water, but when the fullness of the Gospel and authority came through Jesus, baptism was learned to be two-fold in character, namely, the baptism of water, and of the spirit. And in the early Christian church, converts who had been properly baptized by those having divine authority, had conferred upon them the Holy Ghost, by the laying on of hands. This is the ordinance by which the consummation of initiation into the Church is effected.

From the very day of the organization of the Church, to this day, the gifts of the Holy Ghost have been manifest. Thus, through obedience to the first principles of the Gospel, viz.: Faith, repentance, baptism, and the laying on of hands has the Holy Ghost been bestowed in our day as in the original Church, and the promised signs have and do follow obedience to these principles and ordinances. Thousands and tens of thousands testify of this truth.—(Adapted from an address delivered over the facilities of radio station KSL at Salt Lake City, May 5th, 1935.)

## LIVERPOOL DISTRICT CONFERENCE

"IN the name of Jesus Christ, I testify to you that this Church will grow in the land of England, and will become one of the most highly recognized organizations in the country. The rapidity with which the respect for the Church grows depends upon the ability of the people to live up to its high standards and teachings, and those who live the Gospel will be among the most valuable citizens of the nation."

With these promising words, President Joseph F. Merrill of the European missions thrilled a gathering of nearly 300 souls during the evening session of the Liverpool district conference in the Burnley branch chapel at Rose Grove on Sunday, June 2nd. It was the first conference in the recently acquired hall.

Other speakers during the evening were British Mission President Joseph J. Cannon, Patriarch Simon P. Eggertson, who is on his way to his home in Utah after visiting Denmark; Elder John Rowell, former resident of Burnley and now a travelling elder; Brother Fred Bradbury of Burnley branch, who was sustained as president of the district at the sessions; Elder Joseph Fielding Smith, Jr., who was sustained as supervising elder, and Sister Emily T. Merrill, consulting adviser of women's auxiliaries in the European missions.

During the morning sessions testimonies to the divinity of the Gospel were borne by Travelling Elders Joseph Fielding Smith, Jr., Ralph J. Pomeroy, Ray L. Richards, Blaine F. Bybee, Philip J. Badger, William F. Homer and Dale L. Barton and Brothers John Moore, Robert Pickles, and Walter Thompson.

The afternoon meeting was a convention of the Sunday School and Relief Society organizations. The Sunday School programme, organized by District Supervisor Herbert S. Webster and conducted by Elder Conway A. Ashton, Sunday School superintendent of the British mission, included responses by Jean Taylor, Rosy Price, Catherine Hartley, Joan Cookman, Horace Heyes and President Cannon, who gave a model Gospel Doctrine lesson.

Under the direction of Sister Ramona W. Cannon, British mission Relief Society president, the Relief Society programme was conducted by Sister Lillian Moore, district supervisor. Sisters Emma Owens, Bessie Corless, Gertrude Corless, Lillian Owens and Emily Astin and Brother Eddie Spencer took part on the programme.

A vocal duet was given by Sister Mary Tinsley and Brother William Worrall.

ELDER WILLIAM F. HOMER  
District Clerk.

## OF CURRENT INTEREST

**Sea**—The 79,000-ton French liner *Normandie*, the largest sea craft afloat, on her maiden voyage has won the Blue Riband of the Atlantic, covering the 3,192 miles from Southampton to New York in 107 hours, 42 minutes, for an average speed of 29.98 knots. The record-making voyage was completed June 2nd. The record was formerly held by the Italian liner *Rex*, which in 1932 crossed from Gibraltar to New York at an average of 28.92 knots.

**Earthquakes**—British and Indian troops guard the shaken ruins of Quetta in northern India, where it is estimated 20,000 human bodies are buried as a result of earth-

quakes in that region May 31st. Nearly 50 Royal Air Force Pilots were among the victims.

**Beans**—There are many uses of the soya bean, on which the government's new budget places a 10 per cent tax. It is used for flour, margarine, cheese, coffee substitute, salad oil, motor-car steering wheels and paint. Vast quantities of the bean have been imported into Britain, its cultivation being confined to Oriental countries.

**Abstinence**—In a recent article listing ten ways for a young woman to gain appeal, Mae West, the screen actress, said: "Don't drink or smoke. I don't do either."

## FROM THE MISSION FIELD

**Releases**—Elder L. Gordon Park was honourably released on June 13th, having laboured in the Manchester, Norwich and Nottingham districts.

Elder Herbert T. Edgar was honourably released June 13th, having laboured in the Welsh and Sheffield districts, serving as supervising elder for six months in the latter.

Elder Alonzo W. Stringham was honourably released June 13th, having laboured in the Newcastle and Birmingham districts.

Elder Heber Irvine Boden was honourably released June 13th, having laboured in the Newcastle and Nottingham districts. He served as president of the Nottingham district and secretary and treasurer of the British mission.

Elder George Homer Durham was honourably released June 13th, having laboured in the Liverpool district and as B. M. A. chairman and president of the British mission Y.M.M.I.A.

**Transfers**—Elder Albert Parkinson Smoot was transferred from the Scottish district to the British mission office on May 26th.

Elder Fred R. Glade was transferred from the Newcastle district to the British mission office on May 30th to act as circulation manager of the *Millennial Star*.

Elder John P. Gleave was transferred from the Scottish to the Sheffield district on June 12th.

Elder Elvon G. Jackson was transferred from the Newcastle to the Welsh district on June 12th.

Elder Alva L. Thomas was transferred from the Norwich to the Welsh district on June 12th.

Elder Delbert N. Groom was transferred from the Welsh to the Norwich district on June 12th.

Elder Keith M. McMurrin was transferred from the London to the Nottingham district on June 12th.

Elder John Arval Marcroft was transferred from the Bristol to the Newcastle district on June 12th.

Elder Gilbert R. Langton was transferred from the Bristol to the Sheffield district on June 12th.

Elder Joseph H. Stout was transferred from the Nottingham to the Sheffield district on June 12th.

Elder Gordon D. Priestly was transferred from the Sheffield to the Manchester district on June 12th.

Elder Frank E. Ellis was transferred from the Sheffield to the London district on June 12th.

Elder Blaine F. Bybee was transferred from the Liverpool to the London district on June 12th.

**Appointments**—Elder Roscoe G. Ward was appointed supervising elder of the Scottish district on May 26th.

Elder Joseph F. Smith, Jr. was appointed supervising elder of the Liverpool district on June 2nd, and Brother Fred Bradbury was sustained as Liverpool district president at the same time.

**Doings in the Districts: Bristol**—Beekeeper Doris Forrester conducted the special Sunday evening conjoint programme in the Bristol branch on May 5th. Visitors from Plymouth, Cardiff and Cheltenham branches attended the services.

**Liverpool**—Under the direction of Brother Horace Heyes, district Y.M.M.I.A. supervisor, a field day programme for the Liverpool district was held at Blackburn on Friday, April 19th. Because of inclement weather, field events were cancelled, but games, speech contests, and refreshments enlivened the social in the branch hall.

An inspiring programme of speeches and musical selections was presented in the morning session of the Wigan branch conference under the direction of Sister Elsie Rickard, Sunday School superintendent, on Sunday, April 21st. The evening services were under the supervision of Branch President Norman H. Rickard, and District President Joseph Fielding Smith Jr. and



Brother H. S. Webster were the speakers. Brother William Worrall and Sister Mary Tinsley rendered a vocal duet.

Accepting an invitation, Elders Blaine F. Bybee and Ralph J. Pomeroy and Brother Willie Duckworth of the Burnley branch spoke before the congregation of the Methodist church in Burnley on Sunday, April 21st. Brother Duckworth told of the missionary system and Brother Pomeroy pointed out the authenticity of the Book of Mormon. A discussion followed and several copies of the Book of Mormon were distributed. The brethren were invited to return for more lectures in the future.

A genealogy conference of Nelson, Burnley and Accrington branches was held in the Burnley branch hall on Sunday, April 21st, under the direction of Brother Luther Espley and Sister Emma Hardy. The programme included a pageant in the afternoon and talks in the evening by Elder Ralph

J. Pomeroy, Brothers James R. Pickles and Willie Duckworth. A vocal duet was rendered by Brother John Espley and Sister E. Duckworth.

At the reorganization of the Blackburn branch, Sunday, May 5th, Brother Walter Thompson was sustained branch president; Brother Eddie Preston, first counsellor; Sister May Grunshaw, branch clerk; Sister Esther Gregory, president of the Relief Society, and Sister Isabella Blackburn, superintendent of the Sunday School.

Saints and friends of Burnley branch participated in a ramble to Crown Point on Jubilee day, Monday, May 6th, to witness the lighting of the Boy Scouts' beacon by the mayor. Games and songs and refreshments followed.

**Manchester**—A ramble over Penine Chain to the home of President George E. Dale in Norden was enjoyed by several members of the Rochdale branch on "Good Friday," April 19th.

The Bee-Hive "Uni-Stren" swarnn ceremony was held in the Hyde branch on Sunday evening, March 3rd, with one new member being admitted to the "hive" and four "Busy Bees" graduated to the "Gatherers of Honey" rank. Sister Emmaline B. Cooper, Y.W.M.I.A. district supervisor, presented the awards.

On "Good Friday," April 19th, members and friends of the Oldham branch enjoyed a ramble to "Black-

stone Edge," returning to a social in the branch hall in the evening.

**Leeds**—A ramble to Cockersdale gardens followed by a stew supper was participated in by members and friends of the Batley branch on Easter Monday, April 22nd.

**Norwich**—Sponsored by the Primary

association, a May Day celebration was an outstanding attraction in the Lowestoft branch on Wednesday, May 1st, in the branch hall. The hall was decorated like a woodland scene, with the throne of the May Queen, Miss Lily Gowing, bedecked with flowers. Surrounded by her court, she ruled over the events, which included songs, monologues, sketches and a maypole dance by Primary children. Supervising Elder Walter J. Eldredge presented the queen with a bouquet of flowers. Attended by 76 persons, the affair was planned by Sisters May Coleby, Gladys Walpole and Annie Stafford.

**Sheffield**—Finals of M. I. A. activity competition were held at the Sheffield district honour day Saturday, May 18th, at Sheffield. Barns-

### About Kidderminster

A COMPLETE report of the first mission-wide M.I.A. conference in Great Britain, held in Kidderminster June 8th, 9th and 10th, will appear in next week's issue of the *Millennial Star*.

Containing a description of the meetings, activities, and exhibitions and the names of contest winners, the article will furnish a record of this eventful gathering which should be of interest to all *Star* readers—THE EDITORS.

ley M Men won the track meet in the afternoon, Brother A. Leaberry contributing most of the points. Following tea in the Sheffield branch hall a programme was presented, including a debate between the Barnsley branch Y.W. and Y. M. M. I. A., singing and a bandage display by the district Bee-Hive girls, singing by the Gleaners, M Men public speaking and a play, "Blessed Mama" by the Sheffield branch M. I. A. Sheffield Gleaners won the choral competition and Brother F. K. Birkhead of Barnsley won the public speaking. Planned by Sisters Lilian Clark and J. F. Holton Jr., the event was conducted by Brother John Ianson-Holton.

A Jubilee ball was held in the Sheffield branch hall on Monday, May 6th, amidst decorations of red, white and blue.

Sixty members and friends attended the Mother's Day services in the Sheffield branch hall, Sunday, May 12th, under the direction of Superintendent George A. Stubbs of the Sunday School. A white narcissus was presented each mother in attendance.

The Sheffield branch building fund was augmented with additional funds from the proceeds of a "Hot Cross Bun" social held in the branch hall, Friday, April 19th. Several games enlivened the programme, which was planned by the building fund committee.

## DEATHS

**KIPPAX**—Elder Ray L. Richards presided at the funeral services on April 24th for Mr. Joseph Kippax, a friend of the Nelson branch who passed away April 20th. Brother Robert Pickles gave an address at the services in the Kippax home. Mr. Kippax was father of Sisters Annie K. Gordon and Rhoda K. Whitworth of the Nelson branch.

**SMITH**—Final tribute to Brother Walter Smith, 62, of the Sheffield branch, who died April 22nd, was paid at funeral services held April 27th under the direction of District President George H. Bailey. Elder

Herbert T. Edgar gave an address, and a vocal solo was rendered by Elder George Homer Durham. The grave at the Woodhouse cemetery was dedicated by Elder George E. Astle.

**MATHEWS**—Sister Gertrude Mathews, a member of the Norwich branch for many years, passed away in the Norwich hospital on Friday, April 26th. Funeral services were held at the Norwich cemetery under the direction of Supervising Elder Walter J. Eldredge. Branch President Fred Tuttle gave the sermon and the grave was dedicated by Elder John L. Van Orman.

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